1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

3. Ol-emije. Niaye eimeyaki il-Tantio e-miyat en'n-ina, eninyadye 'l-ntirnak lon-'l-Masaina.

4. Ol-ilgurwa. Niaye tudye 'l-Masaina 'n-gure 'n-gijuo. Kanta eli e-mauno enji e-mata arake en-ailgure nanyunli 'ilgurtyok, enyejikitai 'nalasia nadanya.

5. Ol-ilgurianduo. E-eli 'l-ilgurianduai oure 'nowaio are, el-tipiki 'n-jushuri o el-likau ilpejuko too epiki 'nanai.

One ilio ilpejuko na niaye enyer in-doipo epejye nate 'ng-emunito oo 'nalori y' nake aidau; kake en-nainenyuna epeny neiko ntje, nterakitai.

Eiger eli 'n-doiye 'ng-nikua too'l-kigharata arake *nipir* too'n-gujit ditamaa e-nanarua, kake nepik tiki.

Neiko ai ntje 'l-muraa, kake 'ne pikin neiko ntje, el-niyeu ake.

6. Ol-lenglai epik l-ilgurtyok il-kilani pe enyerije eten ekgejuko; aishori eli 'n-giaku naamwai el-tikana.

7. Ol-magirigiriania. Niaye epik il-Maasai 'm-benek oo 'l-

3. *Acokanthera Schimperi* (Hochst.) Dtr. and Hook. The Dorobo obtain poison for their arrows from this tree, and Masai elders purchase it from them. [824] [311] [291]

4. *Solanum* sp. With the thorns of this tree the Masai pierce their children's ears. The sap, called gum or frankincense, is chewed by women, and is used for mending the gourds when they break. [312] [241]

5. *Rubia cordifolia*, L., and *Plumbago zeylanica*, L. There are two plants called el-ngurianduo, from one of which a dye is obtained which is used for colouring the shuka red, whilst the other is used for tattooing. [386]

The latter kind is what girls like, and they tattoo themselves[1] with it on the forehead and the sides of the face to make themselves look beautiful; but it is only done by those who wish, it is not done by force. [304] [124]

Girls also scratch the skin off their bellies with thorns, or make incisions with grass round their navels, but they do not rub anything into these cuts.

Some warriors do this too, but only those who wish.

6. *Terminalia* sp. The tannin of this tree is used by the women for curing skins with. It is also given to cattle when they are suffering from gall fever. [824] [281]

7. *Lantana salvifolia*, Jacq. The leaves and fruit of this plant are [302]

[1] An illustration of tattooing round a Masai woman's eyes is given in Sir H. H. Johnston's book, p. 804. A somewhat similar instance of tattooing amongst the Latukas is given in Baker's *The Albert Nyanza*, vol. i, p. 216. [113]

[illegible] The fur-plastered 'helmet' outfitter is open to the objection that it soon spoils in the rain and the warrior adopting the style will have, if the weather is at all doubtful, a 'sou-wester' attached round his neck and dangling down the back of his neck. This is a little hood of finely prepared skin from a goat's stomach and gives full waterproof protection to the head-dress in case of need.

[illegible] In fact, however, the 'helmet' style is heavy and uncomfortable with its tight forehead string and is worn for special occasions and short periods only. The fur is then washed off, a clasp put back on the forehead and the pigtail left to dangle comfortably or be divided into several smaller and lighter pigtails, the bases of which are arranged symmetrically so that the pigtails tend to lie out instead of hanging closely together.

[illegible]

Pl. 45. [illegible]

293 [97] The only European article that one sees now and then, but still always rarely, is the umbrella, which the Maori use as protection against the sun.

• 291 [294] Rather treated animal skins still today, occupy first place in the clothing. The preparation of the skins that are set supposed to have the fur removed (wattle caper and lumber to sit on) is a primitive chamois dressing. The skins are stretched out and thoroughly dried. Then they are rubbed several times with butter or fat and woodly leaves each time. Swelling the skins is known as little as to removing the superfluous fat clinging to them at the end of the treatment. The finished leather feels greasy and soft.

[illegible]

[illegible]

Fig. 5

/108 cont./

[illegible] 81. ai kandai [or ilara = gum trees (?Vigna /some species in the complex/). Cool fodder.

82. en kai nagala (Heliotropium strigosum Willd.). Fodder for small livestock.

83. ai kagai (Terminalia bowrii Fres. var. laevis Beddi.). The decoction of two handfuls of bark, without any additions, is drunk for diarrhoea with a strong addition of ilai, for dysentery. The pulverized bark is further used as tanning bark for tanning.

[illegible] /107/ 85. en kagai (Dactylocrenium aegyptiacum Willd.).

84. en kandigai (Orthosiphon cernuis Vilm.). Regarded as rich fodder for sheep.

85. ai kattai kkak (Pterocaulon pungamnia (Willd.). Very succulent and leaves dairy-quenching fodder for small livestock.

86. ai kanagai. Bows are made out of the branches.

87. ai kanagai [ai gai (Vitis arnata Panik.). Good fodder for livestock.

88. ai kanagai [ai gai (Dennosanis spec.). Fodder for small livestock.

89. en kanniki (Cassytha aurea Linnaeus).

90. ai kanna (Aerlaeia Philippina H. B. Kn.).

91. en kannaigai = ai aiyai. Fodder for small livestock.

92. en kkkarki (Cissus acida W.).

93. ai kkai (Acacia leucoi Kurtze and Acacia heterolobium Kurtze var. spec.) (1).

1. Described by H. Kanna.

Acacia heterolobium Kurtze n. sp.1
ramulis saltem novellis pubescentibus
foliis bovino petiolatis, petiolo centrali
nec non pinnarum duobi bovino bimaro-
vel villoso-pubescis, pinnis 4--7-jugis,
foliolis circ. 10--20-jugis, angusta oblongis,
nervo mediu subtus prominulo haud centrali,
obtusiusculis vel acutiusculis, flaviaviolo-
pyberulis neque subglabris; spicis axillaribus
bovinis paulis recurvis, numerosiis

St Abbott H-5 (ca. 1895) 1892 F304 Chagga F304

CLOAK. *Made of cony skins (Dendrohyrax validus);* square, tied around the neck. Worn by males only.

We Chaga tribe; Mount Kilima-Njaro, East Africa. 91288

CLOAK OR CAPE. *Made of cony skins,* squared and sewed together. Worn over the shoulders.

Size 4 by 3 feet.

We Chaga tribe; Mount Kilima-Njaro, East Africa. 91287

CLOAK. *Made of cony skins* sewed together and simply worn over the shoulders as a protection in cold weather.

Three feet square.

We Chaga tribe; Mount Kilima-Njaro, East Africa. 91286

CAPE. *Made of three genuskins* sewed together.

Length, 2 feet 2 inches; width, 20 inches.

We Chaga tribe; Mochame district, Mount Kilima-Njaro, East Africa. 91285

WAR CLOTH (Mafuleo). For trade with the Masai all cloth must be made up into mafuleo. The red stripe in this specimen is too near one end therefore it is rejected in trade.

Masai tribe; Mount Kilima-Njaro, East Africa. 91283

In dress, implements, and in weapons, fashion reigns supreme among these fashion-ridden aborigines. Frequently, an enraged elder in trade will be accompanied with the remark "We have not worn that pattern for ten years."

WAR CLOTH (Mafuleo). *Made of the feathers of the vulture and the guinea fowl,* fastened to a groundwork of genuskin. Worn over the shoulders by Masai warriors.

Masai tribe; Mount Kilima-Njaro, East Africa. 91282

WAR CLOTH (Mafuleo). *Made of the feathers of the vulture and guinea fowl, which are fastened to a groundwork of leather.* Worn over the shoulders by Masai warriors.

Masai tribe; Mount Kilima-Njaro, East Africa. 91281

BRACELETS. Parallel bands of beading on leather, sewn to the cloth as an ornament; usually on the bottom of the cloak.

Masai tribe; Mount Kilima-Njaro, East Africa. 91280

ARM-RINGS. *Made of the toe nails of the elephant.* Have bands or rings cut out so as to pass over the hand. They are of the same width all around, varying from one-fourth to one-twelfth of an inch in thickness.

Taveta, East Africa. 91279

ARM-RING. Cut from the butt end of a buffalo horn; resembling the widely gaping mouth of the skeleton of a fish.

We Chaga tribe; Mount Kilima-Njaro, East Africa. 91278

ARM-RING. Beaded leather band, with fringe of iron chain. Worn by women.

We Chaga tribe; Mount Kilima-Njaro, East Africa. 91277

ARM-RING. Beaded leather band. Worn by women.

We Chaga tribe; Mount Kilima-Njaro, East Africa. 91276